Lester Levenson Talks Audio only

[Speaker 2] (0:00 - 0:31)

The following talks were recorded in 1984 during a nine-day intensive. These rare recordings were recorded on a home video camera on extended play. We have done our best to sharpen the image and balance the color so that you can have the direct experience of Lester's message.

In order to get the most from these tapes, please listen to them with your heart and leave your head aside. Enjoy.

[Speaker 1] (0:38 - 2:32)

In a way that will help you identify better with that which you really are. And with a lot of helpful hints on how to identify with the real you, the you that never ever changes, the you that's whole, complete, perfect. The you that you're trying to get to in everything you're doing.

The you that you're looking for where it isn't, externally. One reason why I say it's easy is because you're trying to find you. How difficult is that?

Also, you're every moment experiencing the real you. Plus every moment looking away from it. But you can't help but experience the real you.

And you say, I, that's it. I am. It's the beingness that you are that is you.

How many of you expect to have these carcasses a thousand years from now? A hundred years from now? Even fifty years from now?

We have one person. Marilyn Monroe is all about it.

[Speaker 3] (2:35 - 2:37)

I'll be your age.

[Speaker 1] (2:39 - 3:00)

You can stay eighteen all your life if you want to. And if you really love the body that much, you do it. You can stay eighteen all your life.

Maybe sixteen, I don't know.

[Speaker 3] (3:01 - 3:03)

Twenty-five.

[Speaker 1] (3:07 - 16:47)

But we should look toward the part that we really are. Bring it out. Identify with it.

Make it part of our conscious living. I am I. Get the sense of only I, I, I, I, I, I am.

I am that I am. Are you? You say yes.

Okay, that's it. Just be that only. And you're in the ultimate state that you're all the time striving for with misery.

Misery is moving away from that state. The only happiness there is, is being. And you're being this.

What you've heard me say is just quieting the mind through satisfying the desire. And when the mind is quiet, you're just being. And that's the happiness you feel.

That's the only happiness there is. How many have discovered that yet? That there's only one single happiness.

That's when you're being your beingness. Okay, that's a big assist because it should alleviate, do away with all that effort looking for it out there in a million different directions. Now that doesn't stop you from doing what you're doing out there.

It doesn't matter what you do. What matters is your attitude toward it, your understanding of it. But it sure makes life easier when you identify with your beingness.

Try to get yourself placed on a scale of where you are. It's good to see yourself objectively, which you're probably discovering with the TV. There's a double benefit you get from the skits.

One is when you start, all your garbage, your emotions come up for releasing. And then when you watch it, it's entirely different, isn't it, when you watch it? Because the first part is very subjective.

It's me with all my pet garbage. And it's not what it looks like objectively. We don't see ourselves the way we really are.

So when we come back and look at it, we want to hide most of us, don't we? That's not me. I didn't do that.

But you see yourself objectively. It helps you move into the points of garbage that you are very much avoiding. So when you identify as to where you are and you see it objectively, you can say, boy, I'm on the first step or I'm on the tenth step.

I've got to move. So identifying is part of seeing yourself objectively. And there's three parts that you think you are.

You are, that's your beingness, that's the real part of you, which sets up your mind and then develops all these programs over the ages. And the programs motivate the thinking. And the programs are your feelings.

I don't know whether any part of the world of psychology and psychiatry today accepts feelings as programs. They're so blinded as to what they are. I think they accept them as being natural and right.

Just adjust them a little bit so things get a little better. But feelings are simply programs, subconscious automated programs of how we react to the external world. And every one of them has been put in as a pro-survival program in order to keep the body surviving.

How many of you have seen that, that all these feelings are survival programs? Well, that's great. You get to see how silly it is when you're trying to survive a situation that you are eternal in.

And that's what you're doing. You've got no choice, you're eternal. And all this struggle trying to survive.

But wherein is the error? What are you trying to survive? The carcass.

As I used to say, if you're driving around in a car, it's your case. It's got you closed in there. So has this carcass.

So in your beingness, you create your mind and start programming everything and you think you are the body and you think the world is external to you after you have created it. You let go of remembering that you created this whole thing. It's all created here in your mind.

Change the picture mentally and instantly changes out there. It's called a miracle. I believe most of you have experienced instantaneous changes out there.

How many have experienced it? What am I talking for? You know it.

But there's nothing out there but the sum total of thinkingness, most of which is self-conscious and therein lies the problem. Self-conscious means simply we do not want to look at it. The mind is a tremendous mystery to the world because they don't understand what it is.

They can't see the simplicity of it. It's the sum total of all your feelings and thoughts. That's all.

How simple it is. It's a collection of your feelings and thoughts. And everything you experience is via the mind.

Go unconscious, the mind's out of the way, there's no experiencing. So try to identify

where you are at. Most of the time are you identifying with your body and the world?

The answer is yes. Wouldn't let you answer that one. But you can make it otherwise.

You continue in what you're doing but shift your identity from being the body just to being. Identify with your beingness and you just sit back and you watch the world go by. You get into the state of witnessing.

You don't even feel yourself moving because you cannot, you're omnipresent. When you identify with your beingness you discover that you're everywhere present in the entire universe. And should you choose you can take a look, see anywhere in the universe without moving because you're there.

You don't even have to do astral travel. You're omnipresent. Astral travel is in the mind.

Astral body, mind are almost one in the same thing. So identify where you're at. Make a decision to cut the journey short.

Go free. Why agony when you can be free? So the real you is the beingness.

The ego you is two and three, your mind and your body. And the three states that you identify with are beingness, doingness and havingness. And with this you can relate to the chart of emotions.

Apathy, grief, fear are down in havingness only. When you're down there you think you're a welfare, you're aware with all depends on how much you can have and you spend all your time trying to make and have. You move up into lust, anger, pride, courageousness.

You move into a doingness. Instead of thinking your welfare lies in having, you feel you gotta be a doer. Of course that's an advanced state.

Only five percent of us are doers. Ninety-five percent of us are wanting to have. When we're down so low we put ourselves in the state of being a slave.

We must have a job. Someone must tell us what to do and give us the food that we eat and the money to get our lodgings. The only reason why people work in jobs is that we have a slave consciousness.

We're down in a havingness. Apathy, grief and fear. That's where most people are riding the majority of times.

Move up into courageousness, pride, anger and lust. Then you get to be a doer which is a much freer state than being a slave. And when you get into the state of I can do you've got enough wish and will to move to the top.

Because you discover when you're just quiet in being that's the nicest thing there is. And with the doingness energy you'll work harder to drop the remaining limitations, the agflat, so that you can remain in just the being all the time. Now that sense of beingness is not related to the world.

It's related to how you look at the world. You watch the world go by. You watch yourself.

You watch your own body moving around like you now watch other bodies. You'll see your body objective to you like you see other bodies objective to you. So try to move up to constantly identifying with your beingness.

Hold I am or I, I, I only. I am my beingness, I am. I am, I amness.

And then when you get to be a doer the water's not going to come down, is it?

[Speaker 5] (16:47 - 16:48)

No.

[Speaker 1] (16:50 - 35:15)

When you get to be the doer then try to see that you're not the doer. That all that is objective to you. Try to take the attitude I am not the doer.

And what happens there is you let go of the ego sense of doing and shift into allowing the higher power or whatever you call it to do it. In religion they say let go, let God. Can He do it?

Yeah, He can do everything. When you let go of your ego sense you automatically move into your beingness. And that takes care of everything with no effort.

And your life becomes totally effortless. And start from taking all your happiness from you. Recognize that every joy you have is that nice quiet place of just being where your desires are out of the way.

Even though you're taking pleasure from the world try to recognize that that pleasure is you being you, your mind is quiet. Now on the way we should identify with everyone as being us. See everyone as you.

And that's what happens when you see that you are beingness and that your beingness is all beingness so it includes everyone. So you see other people as you. Then try to identify with everything out there, every atom as you because it's your making.

And when you identify with it you'll get to see that you created everything you're experiencing. It's all in your mind, all you're experiencing. It's all in your creative mechanism.

Mind is only creative. Creates the thoughts that we hold in mind. And in the end knowing means being.

You can't get to know yourself. That's two things, I knowing myself, I am myself. So the ultimate knowing drops away into being.

All knowledge drops away into being. You let go of all the accumulation that you spent lifetimes accumulating in a way of knowledge because it's all lesser knowledge than omniscience. It's all limited knowledge.

Limited by the mind. And you let it go and you discover you're omniscience. You're all knowingness.

After which you don't have to work hard thinking. There's no more thinking, you're knowing. And in knowingness there's no thinkingness.

So see nothing out there but you're some total thinkingness. By the way I think it'd be good if you'd write this down. To be used in the future as a reminder, as a refresher.

Did everyone get the first jar? Or is there anyone who did not get the first part? Write it down, you can use this in the future.

This is stuff I believe you don't read in books. Or do you read in books? They'll give it to you in one sentence but not broken down this way.

So it's good to have it where you can keep looking at it until you become it with a capital I. All right. This is taking responsibility for everything that happens to you.

What did I do to cause this awful thing? Develop that habit and your initiating thoughts will start coming up and you'll release them. And so that negative happenings out there will stop.

The less negative happenings, the more positive happenings, the quieter your life is, the easier it is to go on. If you're constantly being plagued by death facing you, it's difficult to release. But if your life is easy, you're in a better place to release.

You're not so fearful of your programs anymore. You'll be able to allow up the bottom program of the fear of dying, the fear of living, and release it. And when you continue this, see nothing out there but your sum total thinkingness, then you discover there is in actuality nothing out there but my beingness, which reminds me of Vivekananda.

He said when you get to the end of the line, you discover there never was anything but I all alone. I, my beingness is the totality of all beingness and that's the only real thing there is. Your beingness never ever changes.

Your beingness is eternal. And because it never changes, it's the only truth. If something

changes that was not true the moment before, for a thing to be true, it has to remain as it is.

And the only thing you will ever experience that does not change is your beingness, which you are right now. Identify it and move toward your beingness. Then you reach the point where you begin to see no objectivity.

Nothing's apart from me. There's nothing out there but my sum total thinkingness. You are me.

Every atom in the universe is me, is what you will see as you stay, as you identify with your beingness. Here we're trying to scratch the little pieces of it and the totality of it is ours. It's our creation.

So we work and work and release and release until there are no thoughts. Now every one of you experience moments when there are no thoughts. And it's a tremendous state.

But as long as there's a piece of garbage left, it comes into play and pulls you away from that nice quiet place. And some of us think it's the noise out there that's real, not the beingness. And we move away from rather than try to stay in the state of beingness.

And when you get there, you'll be intuitive only. You'll operate in the world without thinking. You'll be offensive to no one.

You'll have answers for everyone. You can talk to people on their subject and help them. And as you're doing it, you're watching your body talking and answering their questions and you're listening to it just like they are.

Sometimes you say, wow, that sounds good. So, do not identify with your body and mind. What's left?

Your beingness. Your is-ness. Your are-ness.

Your am-ness. Your existence-ness. That's the part of you that's real, whole, complete, perfect, eternal.

That's the part of you you're struggling to get to in everything you're doing. You'll never rest until you get there. Summed up, have no attachments and no aversions and you'll have everything.

You'll have the all. The universe will be yours. Why?

It's your universe. You created it. It was yours in the first place.

And this is a little bait. Because you're wanting so many things. I'm telling you, you can

have a piece of real estate.

You can have the whole world. You can have all the other worlds. You can have the omniverse, if you're released.

Because it's your creation. You can duplicate and make two of these, two omniverses. Of course, when you get there, why do you want to carry that load on your back?

You don't. You let it be. And you just remain identifying with your beingness.

Which is the greatest thing there is, barring not. Let's see if there's more. Right here are words indicating the free state.

This can help you in setting your goals. The word I like best is imperturbability. The place where nothing can ever disturb you again.

The place where no person can disturb you. You just look at the other one and you allow the other one to be and want what the other one wants. And it doesn't disturb you.

One, I owe them. Even if they want to kill you. How can it disturb you?

You're eternal. The greatest disturber of everything, the cause of all turbulence of the mind, perturbations, masturbations, everything, is desire. It just spins us into this tremendous swirl of what we're into.

Aim for desirelessness. Aim to release all your desires. Try to move towards less and less effort.

Now, of course, you've got to move up out of the having this state into the doingness state before you try to make things effortless. But when you let go and identify with your beingness, things become effortless. And as I guess most of you have heard me say, every impossible, no matter how impossible, becomes immediately possible when we are completely released on it.

And you know you're completely released when you just don't give a hoot. Every impossible, no matter how impossible, becomes immediately possible when we are completely released on it. And you know you're completely released when you just don't give a hoot.

The sense of actionlessness, of not being the doer, work toward that and toward witnessing everything that's happening. Sit back and be the witness of it. But when you reach the top, all these things are in place.

That's the way you will be. Those are the five words that I like best for the top state. You might have some other words you could add to it.

And so to close, on a sense of humor which most of you have seen, after the grief, fear, loss, anger, pride, courageousness, acceptance and peace, we must get rid of the ag flap in order to cap it. And coming from this side, cap spells P-A-C, and this is the Pac-Man. The C-A-P is the Pac-Man that gobbles up the ag flap.

But you need to get up here to gobble that up completely. It's from the high points that you'll reach down to suppress fear of dying. Allow it up so you can let it out.

Okay, that's the end of my talk for today. Be yourself. You've got no choice.

No matter how much you try otherwise, you'll always end up eventually just being yourself, only. So why not now? Why take time?

Okay, thank you.

[Speaker 2] (35:29 - 36:02)

The following talks were recorded in 1984 during a nine-day intensive. These rare recordings were recorded on a home video camera on extended play. We have done our best to sharpen the image and balance the color so that you can have the direct experience of Wester's message.

In order to get the most from these tapes, please listen to them with your heart and leave your head aside. Enjoy.

[Speaker 1] (36:07 - 39:50)

I'll take you on the major roller coaster ride that we are on and have taken. It's interesting, your daily lives are roller coasting all the time. It might be that the archetypical thing was the original roller coaster ride, but we should know intellectually the whole complete picture, which when we do, I think it better helps us place ourselves, better helps us move in a direction of getting off the roller coaster.

If you can imagine it, life should be straight line, not even that. A point, just never move, never act, never do. And that is the ultimate state.

Yet if you have concocted a body or bodies, they go on without you doing a thing. Your body moves, the world moves, and you do not do a thing. You just sit back and watch it all.

So this concept of being still, being a point, or better than that, being every point without moving, does not take away from you your dear, dear world that you hold on to for life, which is your nemesis. So, I know some of you have seen this before, probably more than once, but if there's anything I do, it's say the same thing over and over and over and over and over and over and over and over and over again. And I wonder, why don't you hear me?

Or if you do, why don't you just do it? And the doing is really undoing of the doing, so you can remain still and just be and be and be and be. Does that remind you of a song?

If I could be and be and be and be, if I could be. Even as this needs a change of lyrics a bit. But what I'm really doing, I see, is introducing mantra.

Any of you, anyone here do mantra or have done mantra? Okay, I'll give you some. If I could be and be and be and be.

I ain't got nobody. I'm misbehaving all by myself. That's it.

[Speaker 5] (39:53 - 39:54)

There's a lot more.

[Speaker 1] (39:58 - 40:33)

There's a lot more. There's a lot more. But the whole concept of mantra is to get your mind in the direction and try to quiet it by holding it on that one direction so that the other direction would drop away.

It would be wonderful if it would. But mantra is good if you have a very noisy mind, to get it quiet. Okay, Marilyn wrote that good one.

Didn't I?

[Speaker 3] (40:34 - 40:34)

Which one?

[Speaker 1] (40:35 - 40:39)

I am I. I am I. No, I gotta be.

[Speaker 3] (40:40 - 40:41)

You gotta be free.

[Speaker 1] (40:42 - 40:45)

I gotta be free or I gotta be me.

[Speaker 3] (40:45 - 40:50)

Change the song. Change the song from I've got to be me to I've got to be free.

[Speaker 1] (40:50 - 40:54)

Oh, I gotta be free, I gotta be free. You could also...

[Speaker 4] (40:55 - 40:56)

Give me I, I, I.

[Speaker 1] (40:58 - 41:45)

I gotta be me. I don't know how that would fit for you. But the one I like best, I just heard, I am I, I am I, I am I, I, I, I.

Oh my God. Yeah, try it. The last part.

Get in the habit of just singing to yourself, I am I. Not the last part. That was polite.

The one, one, one. I am I, I am I, I, I, I.

[Speaker 4] (41:45 - 41:54)

That's I, I, I. I, I, I, I, I, I, I, I, I, I, I. The Yiddish I.

Yeah.

[Speaker 1] (41:55 - 50:44)

So this roller coaster that we have decided to take a ride on. We start off in being only beingness. If you can imagine what that's like.

And you cannot. The mind cannot see beyond the mind. Mind is a come down from beingness.

So when you try to imagine it, it's impossible. But how many of you have experienced just being your beingness? I could see a show of hands.

That's almost all of us. Ah, ah, ah, ah. There isn't a moment when you're not.

There isn't a moment when you're not experiencing your beingness. And this is what you're looking for. In your every act in life, you're looking for your beingness.

And what is it? You call it yourself. I go with a capital S.

When I am just myself only, I am my beingness. And you can't tell. But be yourself.

You cannot help but be your beingness. So what do we do? We take a sleigh ride.

Or a coaster ride. On this nice, even, perfect, wonderful spot. We start moving out.

And we take a real downward ride. Go to a bottom. And then ride back again.

In this all-perfect state of beingness, in order to get into difficulty, we create what we call our mind. So right at the beginning here, we set up a mind. It's only an instrument to

separate.

Only an instrument to create differences, parts primarily, after which the more parts we create, the more it hurts. So after we create this mind, we do everything to get back to the beingness with the mind. But the mind cannot do it because it's lower than beingness.

But what the mind can do is direct you toward letting go of the mind so that you can just only be. But once we start out, that's not enough. We set up a a body.

The first body is a causal body. It's a delightful body because there, every concept, every idea we have is instantaneously fulfilled. Every concept is instantaneously fulfilled.

And there's not too much motivation to get out of that causal body. And yet it's relatively easy to do it to go back up. But what we do is we make a denser body called astral.

And here's where we really hang ourselves. I'm putting the neck right around that line. When we get down to the physical.

In the realm of time, this was started eons ago. In the realm of time, we've been hundreds of millions of years into the physical. This is how stubborn we are.

And theoretically, anytime anyone should choose, that one can go just right back up to the top. But as you've noticed, you get so caught up in your toys, in your externals, you just don't want to let go. So we develop all these externals more and more and more.

And the more we develop, the heavier we feel. The slower we get, the slower we move. And see, it hits bottom, the state we are in, the physical.

It's the slowest, densest state possible until beings everywhere in the universe we cannot go slower, lower, denser than we are right now. So that's a great place to be. We're halfway through, and we're actually, those of us using the method, are beginning to move up and out of the physical.

We've chosen a time to come in when the incentive is to get out of the physical, are going to be the greatest. And that's great. Because it's when all the props are knocked out, all the external props are knocked out, that we say, enough, and we go back home.

Home is up there. So you have chosen a wonderful time. You couldn't have chosen a better time to come into the physical realm.

Because unconsciously we set it up, originally consciously, so that we will not be forever caught up in this heaviness, in this misery, in this limitation. And when we set it up we could see ahead of time that you get so blinded you don't know where you're going. And so we set up the automatic protective stops.

That's the physical set up so that the physical can't work anymore. Then we have to go back up. There's only one way to go.

Up, when all the props are out. I don't know whether to mention it or not, but I will. The leader of what's considered one of the most spiritual countries in the world died this morning.

[Speaker 5] (50:46 - 50:47)

Not God?

[Speaker 1] (50:48 - 50:49)

Yeah, Indira.

[Speaker 2] (50:52 - 50:53)

She was assassinated.

[Speaker 1] (50:54 - 51:07)

Yeah. By whom? Two of her guards.

They were Sikhs. Two of her personal guards who were Sikhs.

[Speaker 5] (51:07 - 51:10)

What's Sikh? That kind of religion.

[Speaker 1] (51:10 - 54:00)

Sikh. A Sikh group in India that kind of stepped aside from Hinduism and are seeking their way. But it's not spelled S-E-E-K, it's S-I-K-H.

They're a big group there and they're trying to separate their part of the land from India. So there was a battle going on. But the irony of it, who did it?

Her closest personal guard. What I'm saying to you is there are no safeties in this world and what are you doing every day? You're trying to make it safer.

Even if you get to be the head of the, one of the most spiritual, one of the largest countries, you still can't be safe. Until you identify with your beingness. And when you do, you will have the absolute safety there is.

You're untouchable, immortal, all perfect. So try not to hold on to this physical carcass with the intensity that you do. Start looking towards moving up.

You'll move back into the astral. When you get up there, it's different from here. Here

you're looking in a downward direction all the time.

Here, you keep your direction up. And when you do it enough you get to be a Christ, a Buddha, back in the causal. That's where they are.

And where they are is such a thin line from just beingness only. Should they choose to go over the line, they can do it. But they get caught up in wanting to help the world so that they, ones who start helping seem to hang around for thousands and thousands of years.

But they do it in a very comfortable body, the causal body. So, be caused.

[Speaker 4] (54:03 - 54:04)

Of course.

[Speaker 3] (54:07 - 54:12)

And what about you, Lester? Are you in the causal?

[Speaker 1] (54:13 - 57:55)

If I were in the causal I wouldn't be talking to you. When I say you, I mean the world. I sat in it for years and then came out to do my duty to guide my country obey all the laws and do good.

In other words, you were drafted. But I volunteered for it. You have to volunteer.

But once you sit in that quiet state it never leaves you. And it's extremely difficult to stay with the noise. I still have to use radio, news, read the newspapers, know what's going on in the world and so forth because if I don't I just automatically float up.

And if you would ask me questions I'd look at you and just smile because there are really no answers to the questions you're asking. You're asking me, well, why shouldn't we be limited the way we are? Why shouldn't we have all these troubles?

Why shouldn't we have this heavy body? Why shouldn't we suffer? Why shouldn't we...

That's why every question that you put to me sounds like. And in the early days that was the way I used to ask questions, answer questions. I wasn't even aware of it until an awfully sweet girl who worked with her husband at the Valley Verde School said to me, Oh, Lester, you're so rude.

I said, am I? She said, you certainly are. I didn't know why and so I had to ask her, why?

She said, I just asked you a question a few minutes ago and you looked at me and smiled. You didn't even answer me. Then I asked you a second question and you did the same thing.

Then I asked you a third question and you did the same thing. That is rude. And I said, gee, she's right but I still don't think it's rude.

I said, could we ask them over again? She didn't want to. But I did try to answer her questions more so and then I came back, this happened in Phoenix in a restaurant.

I came back to Sedona and I asked a closer one, when you ask me questions sometimes do I just look at you and smile? And they said, yeah. I said, why don't you say something about it?

This was Reverend Lindsay. He said, oh, I understand. And another fellow told me the same thing.

It was only then that I realized I was not answering the great majority of questions. But I was answering, where I was coming from with a smile. That smile is still worth that perfect being.

Of course, when you project after the other person it tends to lift them. But of course I couldn't lift them high enough to agree with me. So they wanted an answer down in the pit.

So I had to learn how to talk pit language again.

[Speaker 4] (58:05 - 58:09)

So this is all pit talk, huh? Is that when you moved to New York?

[Speaker 1] (58:11 - 1:14:14)

Oh, no. Back in the early 60s I began. I think there's really something about 1968 I began watching TV hour in hour out, one program after another until I could get my first feeling.

And when I got the first feeling I got a little tear in the corner of my eye. I just jumped up and I applauded. But it took me until 1968 before I could do that.

From 52 to 68, now back in 52 I knew I would be doing what I'm doing. I had the whole picture. When you're there, there's no time.

You can see back a million years, forward a million years or tomorrow. But I saw the picture and I knew I needed to come back. And it took me 18 years to get into the realm of thinking this, whereas it took me three months to get out of it.

See, this is being this, this is thinking this, this is more of doing this. You're quite active there. And incidentally, when you dream, when you see your body, that is your astral body.

And that astral body is the matrix for the physical body. So it looks exactly like it. Matrix

means what?

Matrix. Center? Mother.

Mother. Mother of this body. It forms this body.

And down here we think we have to have in order to be. We start gathering the infinite universe back together by trying to own one spot then more and more and more. And then when we think we have the world like some of our leaders do, they want to take in the moon.

And this week NASA was talking about Mars. They think the Russians will probably get there before us. If you get Mars and you want the whole solar system, after that you want the rest of it.

When you're in the realm of having it. So when you're in having it and you start to do, it moves you up towards the astral. Now there's a difference between here and here.

When we're up in that top state, we're up there in sort of a passive way. And when we run the gamut of all this, we come back to it in a positive way. I think the best way I can explain that is like sickness.

If you're born healthy and you're healthy, all your life, do you appreciate sickness, health? You like it, it's nice, but you're not aware of the value of the health. However, when you're sick for a decade or two or three, and then you become healthy, you will always appreciate the state of health.

That's a positive knowing of what is health. Whereas, if you're born healthy and remain healthy all the time, it's a passive knowing of what the state of health is. So, when we run the gamut, we go out no more, because I live in a hell, and that's the state we're in here.

The most limited, the most hellish state beings can ever get themselves into. Because we're down here, we have a tremendous advantage. When you're in hell, the advantage is the incentive to get out of it.

And we're plagued with it, peppered like with bullets all the time, to get out of this state. And because of that, from here, we can go straight all the way back home, when we so decide. And I'll tell you this, once you get up into these nicer realms, it'll take eons to go all the way.

Things are nice, everything falls into line. You're conscious of the fact that you're going up without incentive to do it. And so the old programs hang on and keep us in this nice state for eons.

And yet we're never fully comfortable in any of these states until we get back there. We

are always prodded by the memory of what it was at the beginning. So to avoid the endless, you see, when you're in these states, you're highly sensitive.

The majority of the time everything is wonderful, but when things are not, you feel them far more intensely than you can feel now. Your feeling is totally concentrated on whatever that feeling is when you're up there. And by comparison to the harmony you're living in, it's extreme.

It doesn't last, but when you hit it, and you will hit it, it's extreme. And so you're occasionally going into a terrible feeling. How many people have read the autobiography of a yogi?

I can use that book to allude to these things. Here you take Yogananda. He was free before he was born, and at one time he's going to visit one of the saints who's way out, and he meets him, and all of a sudden he drops down on the ground and he's crying and screaming, oh please give me an experience of God.

From the high state, when you go into that non-godly state, it's excruciatingly painful. He threw himself on the ground with screaming, he was writhing with the agony of not being one with God. Those are the things we go through in these higher states.

So, what I'm trying to say is these states are awfully tempting, and as you move up, some of these characters will invite you into it. My recommendation is bypass it all, take this, get off the roller coaster, go right back home. Being in the state we're in, any one of us can do it.

Remember, that's the tremendous advantage of being here in the physical. We can go straight back home, you can do it in a few months, a few years, this lifetime, or many many lifetimes. It's up to you.

You make the choice. Now, the majority of people on this earth, who do not have the Sedona Method, are going to take millions of years, through the trial and error, through the hard way of smashing up everything, to show us that it's It doesn't lie in things. I think you can see that as our trouble today.

We have materiality. We were never so unhappy. Back in the days when I was a boy, a youth, hardly anyone had enough food.

You can imagine that. We were doled out to things like fruit, desserts, they were expensive. Things like cars, TVs, radios, airplanes, boats, a very small percentage, probably less than one percent, of us had those things back in those days.

But today, everyone has more than what the wealthiest man had back then. And we think material things will bring happiness. And we still do.

We still go after them. Discover where the happiness is. It's not in the things.

It's in letting go of the agony of not having it. Desire is an agony of lack. It's letting go of the desire for having it that momentarily quiets our minds.

And at that moment, we're just being. Discover where in lies your happiness. You'll stop wasting your time.

You'll stop pounding your head on brick walls. And you'll go direct for where it is, right where you are. It's just you identifying with your beingness.

Do you see why I say it's simple? It's the simplest thing in the universe to be. You are.

That's how simple it is. And when I say it's easy, what does it take for you to be you? You Nothing.

What does it take for you to be you? Nothing. What effort does it take to be?

None. But look what you're choosing. A tremendous effort to be otherwise, to be limited, to be sick, to be chasing after specks in the world when the whole universe is yours.

So it is simple. It's you, your beingness. And it's easy because you're there now.

Effort has nothing to do with what I'm talking about. Effort is all the commotion you go through to be what you are not. An extremely limited physical body.

Spending almost all your time trying to keep it surviving. Even though it's so obvious that the body does not survive, everyone's spending 99 percent of that one's time trying to keep the body surviving. It's a no-win proposition.

And still we go after it You see how brilliant our minds are? Loose the mind. Stop the thought by ridding yourself of the motivators of all the thoughts called feelings.

No feelings when you're there. See how simple it is? Now when you so decide to let go of your feelings, it's easy.

It's an accretion that takes tremendous effort to hold on to it. Become effortless right now and you're free. Let go of all your effort.

Every ounce of it is trying to be limited. Trying to be what you are not. It's simple.

You are it and it's easy. It takes no effort. Every ounce of effort you use is trying to be a limited body.

Trying to keep it surviving even though you're not smart enough to know that it doesn't. If you were, you'd just give it a just do and you'd turn, focus all your attention on going free. You would turn all your attention inward.

Take all your joy from you which is the only place where it is in the first place. So it's simple and it's easy. Everyone fights me on that.

I think that's my biggest danger point. I think more people want to kill me because I say it's simple and it's easy than anything else. What is it that wants to kill me?

[Speaker 5] (1:14:17 - 1:14:17)

The effort.

[Speaker 1] (1:14:20 - 1:14:43)

The ego. effort. mind.

They're all one and the same thing. Ego equals mind. Mind equals ego.

You're so wanting to be a limited ego that when I suggest otherwise you want to kill me. Isn't that silly?

[Speaker 3] (1:14:52 - 1:14:54)

That's from the ego point of view.

[Speaker 1] (1:14:58 - 1:17:41)

All right. Back to ego. E must go.

I don't know why everyone chooses to hang on to the misery. As long as you're trying to get your joy from this world, for each ounce of pleasure you take, you get pounds and pounds of pain. For each ounce of pleasure you take, you get pounds of pain.

Putting it another way, for each ounce of pleasure you take, you get pounded with pain. And you're all experiencing this, more or less. Why not make the decision here and now to go free and let it be in a matter of weeks, months?

And then to beg to you, I say, do you want to have? Have anything, without effort, if you're free. You want to do?

You can do anything, without effort, if you're free. So there is no giving up. There's only a taking on more and more and more until you're infinite.

So many of you think you're going to give up. You give up like you do with food. You give up your misery.

That's why you give up. But you have not convinced yourself, yet, to what I'm saying now. Because once you do, it's just a matter of months.

And you'll dump all the feelings and just be your beingness. Okay, I'm taking you on the

rollercoaster ride, the main one. Of course, what we do on these rides is we impose another rollercoaster.

Down here, it's really sharp.

[Speaker 3] (1:17:46 - 1:17:52)

So on our way up, we're going to see that we have a choice to go into the astral and the causal.

[Speaker 1] (1:17:58 - 1:17:59)

Can't you see it now?

[Speaker 3] (1:18:00 - 1:18:00)

No.

[Speaker 1] (1:18:01 - 1:18:02)

You don't think you have a choice?

[Speaker 3] (1:18:04 - 1:18:07)

I mean, I don't know anything about the astral and the causal. I didn't study that.

[Speaker 1] (1:18:08 - 1:18:46)

It's all in the mind. You're experiencing both of them right now. When you have an idea, and you see it through to completion, the moment you have it, that's done by the causal part of you.

When things happen immediately, that's done in the astral part of you. Like in a night dream, whatever you think is immediate. And when it takes time and years, you're in the physical.